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by chapters on the continued decline of candidates for the ministry, and other matters relating to clerical service. The book recalls a volume published last year in England with the title *Facing the Facts*, for it largely consists in the presentation of facts which must be faced, and which the church is, indeed, bravely confronting. While the volume contains nothing essentially new, it is an able and useful summary of present conditions.

In general, the author's remedies for existing troubles are also commonplace, though stated with power. The work of the church must take a larger sociological direction. She cannot stand apart from the life and activities of the modern world if she would, except at the price of her chief influence for good (p. 27). But the church cannot assume this larger function without a new unity. "Federation," says the author, "may accomplish much good; but it can never cure our evils nor solve our problems. Nothing short of the unity of Protestantism can provide a remedy" (p. 221). While a growing host will agree with Mr. Simms's sociological views, a smaller number will share his conviction as to unity. Nevertheless, he treats with ability and enthusiasm the power of a unified church; and on the whole, he has given us a good handbook for today's religious workers and students.

The Resurrection and the Life. By G. Hanson, M.A., D.D. New York: Revell, 1912. Pp. xii+372. \$1.50.

This is a volume in the "Christian Faith and Doctrine Series" of which we have noticed other issues. The book is a study of the narratives of the resurrection and ascension in the Gospels, and of the threefold version in the Acts of Christ's appearance to Saul on the way to Damascus. While we cannot be so optimistic as to say, with the author, that the book gives "a fairly acceptable solution of most, if not all, of the difficulties that present themselves," we can yet join heartily in his hope that the volume will prove to be a real aid to faith, and that the Living Christ will look out upon the reader from its pages. These are times in which all things are brought to the test of investigation and argument. But there is another kind of test which the author indorses by his favorable quotation from "Ian Maclaren," who spoke against the critical views of Schmiedel as follows: "It was most pathetic from the intellectual point of view that a man should attempt to settle such a question inside his little study, with its dusty, cobweb-draped windows, while down the street outside marches the army of the Church of God, acclaiming the King of angels and men, and ready to follow Him through death to life, through time into eternity." This is not the test of intellect but of experience and function. Those who, like

Schmiedel, attack, and those who, with our author, defend the doctrine of the resurrection have something to learn herewith. Dr. Hanson's book is a carefully wrought-out argument; and there will always be a place for discussions of this kind. Nevertheless, triumphant faith, in the future as in the past, will go forward chiefly on that functional, experiential basis whose deeper values are only beginning to be seen and understood by the newer psychology of religion.

The Life of John Bright. By George Macaulay Trevelyan. Boston: Houghton Mifflin Co., 1913. Pp. xii+480. \$4.50.

A great Christian biography, ably executed by a well-equipped historian of broad, human sympathies. John Bright, the English "Quaker" statesman, was one of the shining stars in the constellation of nineteenth-century democracy. Born of humble parents, he became identified with the manufacture of woolen goods during the period of the great "industrial revolution" when England passed out of mediaeval feudalism into modern capitalism. The evils of unchecked landlord rule were impressed upon Bright's active imagination; and he became the spokesman of the people in the great struggle for the enfranchisement of the laboring and middle classes. Mr. Trevelyan's book is not only valuable as a biography; it will prove to be of great service for the study of nineteenth-century history, as a text- and source-book.

The name of John Bright, as the author says, was once the rallying cry of the masses seeking enfranchisement; and the name in retrospect "has since become the symbol of an honest man in politics, of a strong, kind face framed in venerable white hair." Bright was connected, even more closely than Gladstone, with the movements which gave political power to the working classes in Britain. We may not study his life in the hope of compiling from his words and acts the material of a consistent political philosophy which will throw light upon today's questions. But we can go to him, as to the ancient prophets, for inspiration in our own struggles. The volume before us is timely because it shows the preparation of the nearer past for the social and religious awakening of the present.

The Jews of To-Day. By Dr. Arthur Ruppин. New York: Holt, 1913. Pp. xxii+310. \$1.75.

The book is translated from the German; and it has an introduction by Joseph Jacobs, the well-known Jewish statistician. It is carefully and interestingly written, taking up the subject from many standpoints, such as Assimilation, Economic Progress, Birth Rate, Dispersion, Urban Congestion, Adoption of Local